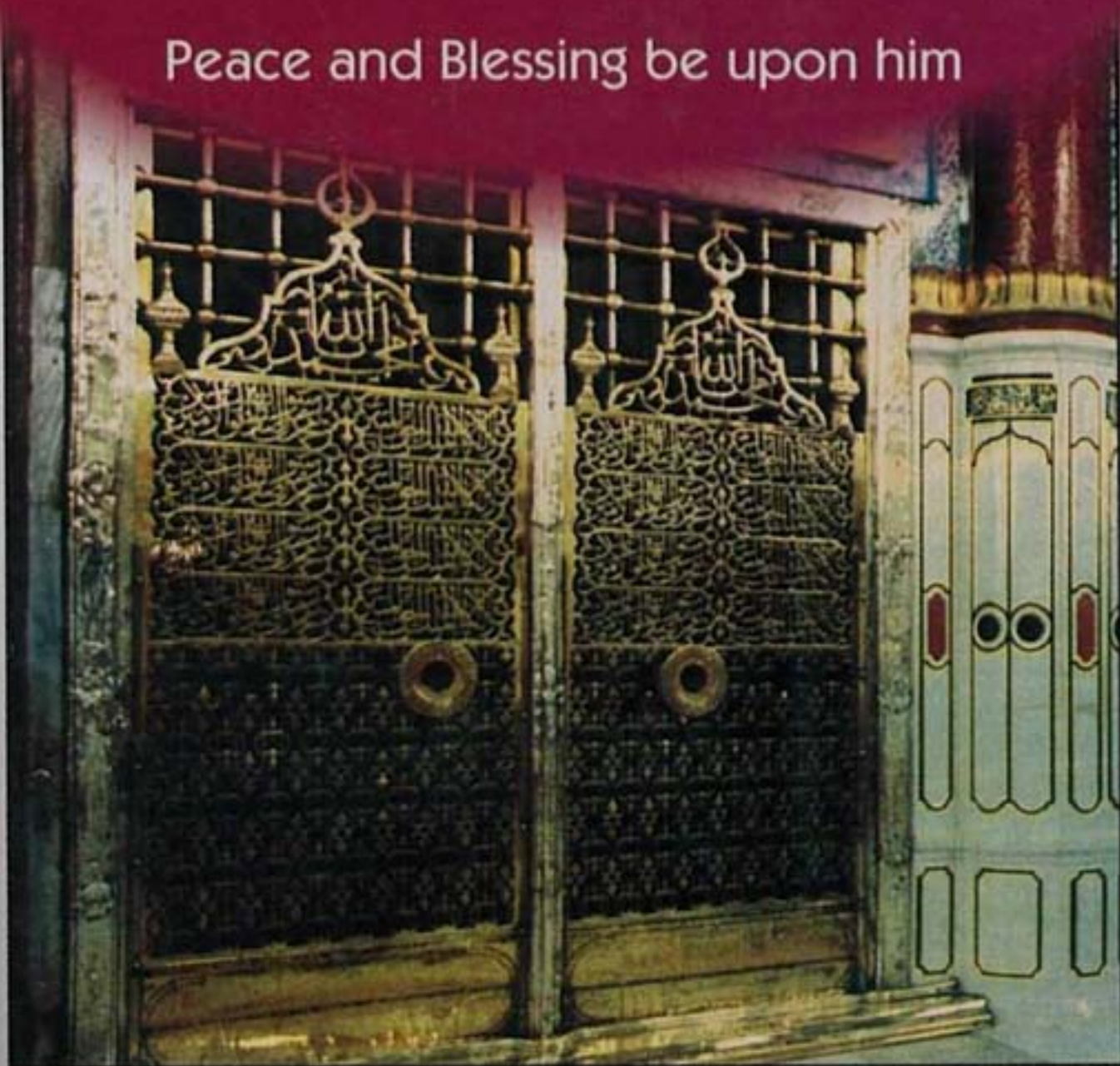




Respect of the Prophet

Peace and Blessing be upon him



Author

Faqih-e-Millat Mufti Jalaluddin Ahmed Amjadi

Translated by:

Mohammad Husain Qadri

www.jannatikaun.com

Assalatu Wassalamu 'Alayka Yā RasulAllah
Wa'alā Ālika Wa Ashābika Yā HabibAllah



Respect of the **Prophet**

Peace and Blessings be upon him



JANNATI KAUN?

Author

Faqih-e-Millat

Mufti Jalāluddin Ahmad Amjadi

'Alaihir Rehman

[d. 1422/2001]

Translated By
Mohammad Husain Qadri



Bismillahir Rahmanir Raheem

*Lakal Hamdu Ya Allah Was Salaatu Was Salaamu 'alayka
Ya RasoolAllah SallAllahu 'alaihi wa Sallam.*

Respect means to regard something high, to honour something or to have reverence for something, be it by the tongue or by an action.

Therefore, every low person will have respect for someone who is high in status and will express his respect by any means. A student will respect his teacher, a child will respect his parents, a slave will have respect for his master, and even a younger brother will have respect for his elder brother. And why shouldn't they, when the Prophet ﷺ has said:

“Those who do not show mercy on the young and does not show respect for his elders are not with me.”¹

However, how disheartening it is to hear that when a devout follower and a servant respects his Prophet ﷺ, he is described as “an innovator”, “misguided” and is given a fatwa (verdict) of Kufr (infidelity) against him and his actions!

¹ Tirmidhi, Mishkat p.423

In reality, it should be noted down that respecting the Beloved Prophet ﷺ is not Kufr but actually, to deny and oppose the respect of the Prophet is Kufr!

Allah Ta'ala says: "And when we ordered the Angels to bow down to Adam, and they bowed down, except Iblis, he refused and was arrogant. He was of those who reject faith."¹

In the commentary of this verse, it is written in Tafsir Madarik al-Tanzil that Iblis was not an infidel but became one after he refused to respect Prophet Adam ﷺ and this was the first Kufr that was committed after the creation of man.

If someone argues that one cannot use this verse as this Ayah is not referring to the respect of a Nabi (Prophet) then we shall reply that, yes, we do believe that the order was to bow down, however, in reality the command was to illustrate the respect of the Prophet.

Hadrat Mulla Jiwan رحمه الله has stated: "The bowing of the Angels is shown by this ayah, but in reality it is to demonstrate the respect of Prophet Adam ﷺ."²

In general, there are 4 degrees or levels of respect. From these four, the most esteem is prostration (Sijdah), then bowing (Ruku'), followed by sitting (Jalsa) and then standing (Qiyam).

1 Chapter 1, Ruku 4

2 Noorul Anwar, P.87

To prostrate to someone else other than Allah is Haram and forbidden in our Shari'ah (Islamic law).

Imam Tirmidhi reports from Hadrat Abu Hurairah ؓ that the Prophet ﷺ has said: "If I was to command someone to prostrate, then I would order the wives to prostrate towards their husbands" ¹

Hadrat Mullah Ali Qari ؒ has said: "Sijda (prostration) is Haram other than to Allah" ²

He also writes: "It is Haram (forbidden) to prostrate to anyone besides Allah."³

It is in Fatawa-e-Alamghiri: "To prostrate before someone other than Allah is forbidden." ⁴

JANNATI KAUN?

The second degree of respect is "Ruku" (bowing); this is also forbidden and prohibited in our religion. It is in Fatawa-e-Alamghiri "To bow in front of a king or someone else is not approved in Islam and resembles the acts of fire worshippers".⁵

Moreover, it is in Shami (Radd al-Muhtar): "It is prohibited and not allowed to bow in front of anyone". ⁶

1 Mishkat al-Masabih', P. 281

2 Mirqat Vol.3, P.467

3 Sharh Fiqh al-Akbar P.230

4 Vol.5, P.231, extracted from Fatawa Gara'ib

5 (Vol. 5, P.321 extracted from 'Jawahir al-Ikhtilati')

6 Vol.5, P.246 extracted from 'Muheet'

The remaining third and fourth degrees of respect, meaning to sit (like in Salaah), or to stand in front of someone, are permissible in our Shari'ah (Islamic law). Therefore, we find it is a common practice not only amongst the general people but also within the eminent people.

One should bear in mind that when Iblis denied and refused to prostrate in front of Adam ﷺ he became an infidel. Then what about that person who refuses and denies to stand up (out of respect) for the Prophet ﷺ which is the lowest degree of respect? They are more likely to be 'rejected' from the Holy court of Allah Subhanahu wa Ta'ala!

For example, if a king orders his servant to prostrate in front of his beloved but he refuses then the servant will be punished and abandoned from his court. Then that servant who refuses to stand up in front of the king's beloved out of respect is worthier of punishment.

In the importance of the respect of the Holy Prophet ﷺ

Given that the respect of the Prophet ﷺ is very important for the Muslims and that it is a pillar of Imaan (faith), therefore its description and its stress have been mentioned many times in the Holy Qur'an.

Firstly, take the event of Hadrat Adam ﷺ and Iblis, which we mentioned earlier in this book. This incident has been mentioned in the Holy Qur'an seven times,

whereas to mention a same incident twice or more in any book is considered a blemish. However, if this was a defect, the infidels of Mecca would have been the first critics. They would have been the ones who would have pointed out this defect instead of fighting the Muslims in battles like Badr and Hunain.

Nevertheless, they knew that Islam stressed the importance of the respect of the Prophets and Messengers and thus they knew that mentioning the same event is not a defect or a blemish but actually, it is to emphasise and to indicate the importance of respect of a Prophet. As regards to respecting the Holy Prophet ﷺ then this is necessary and denying it is odious and total disrespect.

Nevertheless, the event when Allah Ta'ala rejected Iblis as an outcast, because of his refusal to respect the Prophet of Allah, has been mentioned many times like an unseen voice saying to us, "O the believers of the Qur'an! Never deny and refuse expressing love and respect to the holy Prophet ﷺ otherwise, you will become like Iblis. This is the reason why we have mentioned it to you many times, so that you remember this point and never forget to respect the Holy Prophet ﷺ and thus you do not become a wrongdoer, an infidel".

Secondly, the importance can also be seen in Sura-e-Hajr and Sura-e-Suād:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

"And all the Angels prostrated to Adam together".¹

¹ Chapter 14, Ruku': 3, Chapter 23, Ruku': 14

The word in Arabic "Malaika" is a plural word of "Malak" (Angel), but the Qur'an did not stop there and it carried on mentioning "All" and "Together". This is because, if it only mentioned Malaika then it can be argued that only one Angel respected. This is because the word, Malaikah (in the plural form) in several places in the Holy Quran has been used to mean the singular form.

For example, it is in the Holy Qur'an: "Fanadat-hul Mala'ikatu wahuwa qa'imun yusallee feel Mihrabi", "There as he (Zakariyyah) stood in his praying sanctuary, the Angel (Jibra'eel) called out to him" ¹

Or in this verse: "Wa-ith qalatil Mala'ikatu Ya Maryamu inna Allaha istafaki", "And recall, when the Angel (Jibr'eel) said: 'O Mary! Allah has chosen you' ²

Like the word Mala'ikah in the two aforementioned verses means one Angel (Jibra'eel) so it is possible that only one Angel prostrated to Prophet Adam or it can be a possibility that it is 'Aam Makhsus Minhul Ba'ad', denoting that instead of all the Angels, only few prostrated. Therefore, to clear these doubts the Qur'an mentioned the word 'Kulluhum'. This means that not just one or two Angels prostrated, but 'All' the Angels prostrated to Prophet Adam ﷺ.

It is also a possibility that the Angels prostrated miscellaneously and not together. Thus clearing this

1 Chapter 3 Ruku' 12

2 Chapter 3 Ruku' 13

doubt too, the Quran mentioned the word "Ajma'oon" in the verse, meaning, all at once; not at different times at different places.

The different ways of respecting the Holy and Blessed Prophet ﷺ

Not only to stand up is a sign of respect, but also there are many other ways of respecting someone or something.

It is in the holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

"And seek help from patience and Salaah" ¹

There are three types of patience. Firstly when one faces calamities and problems, secondly when trying to fulfil the command of Allah and thirdly, when avoiding committing sins. ²

A question may arise as to why Allah mentions Salaah after patience?

The answer to this question has been given by 'Allama Jalalud-deen Suyuti Alaihi Rahmah: "To mention Salaah independently indicates its importance and respect. This means that because Allah wanted to show the respect of Salaah, He mentioned it separately." ³

1 Chapter 2 Ruku' 5

2 Tafsir-e-Sawi

3 Tafsir-e-Jalalain

For example, if there is a wedding and someone orders his relatives, "Give invitation to every one who are present in the Masjid and also don't forget to give the invitation to Mufti sahib". Thus, even though Mufti sahib was already included by saying "everyone" but to mention him separately is to show his respect.

It is also in second chapter of the holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ

"O people of faith! Enter Islam completely".¹

Underneath this verse, Allama Suyuti has written, "This verse was revealed because some companions like Hadrat Abdullah bin Salaam were respecting Saturdays".

This was because Hadrat Abdullah bin Salaam and some of his friends were Jews before accepting Islam, therefore they still had the habit of not hunting animals on Saturdays as they were respecting this day and believed it as a holy day. Due to this reason, the verse was revealed.

From this, we get to know that not killing something on a particular day is also regarded as a sign of respect.

When the magicians came to Hadrat Musa Alaihi Salaam, they asked:

إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

“You may drop your stick or we will drop ours.”¹

The asking of the magicians was classed as respect, and due to this respect, they were gifted with Imaan (faith), as it is mentioned in Tafsir-e-Khazin and Tafsir-e-Jamal: “Allah Ta’ala bestowed them many blessing and bounties. And the greatest gift he gave them was Imaan.”

It is in Tafsir-e-Sawi: “Just by asking Hadrat Musa alaihi Salaam, which was a sign of respect, they were gifted with Imaan and were saved from the fire of hell”.

Hadrat Allama Rumi has stated: “From this verse we get to know two things. Firstly, the request and the asking of the magicians was a mark of respect and secondly, Imaan does not go away by respecting the Prophet, but if he was to be non-believer then he is bestowed with Imaan. And if he is a believer then his Imaan becomes stronger and illuminated!”

(Next point) The scholars have called it a good act to decorate the Masjids as it shows the value and the respect of the particular Masjids. They have also said: “To whiff good smelling fumes around the bathing table of the deceased shows respect of the deceased person.”²

1 Chapter 9 Ruku' 4

2 Hidayah Vol. 1 P. 158

We learn that to decorate and to illuminate the Masjids is not a bad act but it is a noble act as it shows the degree and respect of the Masjids. In addition, to produce perfume-smelling fumes around the deceased person's bathing table reveal the respect of the deceased. To respect someone or something other than Allah is not a sin but one can gain many rewards from it.

From the Holy Qur'an and the books written by our great scholars it is evident that respect is not just to stand up for someone, but there are numerous ways in respecting someone.

For this reason if someone comes to the airport, we tend to go and meet him, place garland/flowers around his neck and carry flags etc, all this is to reveal his dignity and respect.

JANNATI KAUN?

In the similar way to make delicious food and to clean the house for the relatives are all acts expressing respect. In addition, to give space for the coming person up to the extent that to refrain from smoking in front of a person or to stop smoking immediately, are some signs of respect as these acts reveal the status of the other person.

The people who oppose respect and honour do many things to respect someone other than Allah, but no person has written a verdict (Fatwa) against them as regards to their acts as Kufr nor considered these actions as evil and forbidden. However, when a true Muslim expresses his love and respect for the Prophet ﷺ then they burn in anger and begin giving verdicts of infidelity and

polytheism! May Allah give them all the good understanding. Ameen.

The Holy Qur'an & the Respect of the Prophet ﷺ

Allah Ta'ala says in the Qur'an:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا تَتُومِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

“(O Prophet) surely we have sent you as a witness (present and seeing) and as a bearer of glad-tidings (of our mercy) and a timely Warner (against the torment). In order that you (O people!) may believe in Allah and His Apostle, and may assist him, and honour and respect him heart and soul. And that you may sanctify and glorify Allah morning and evening.”¹

Hadrat Qadi Iyaad alaihi Rahmah states: “Allah Ta'ala has made it an essential and a necessary act to respect and to obey the Prophet ﷺ.”²

Meaning that from the verse the command to obey the Prophet and to respect him is compulsory and not just permissible. Therefore it is obligatory upon the Muslims to obey and respect the Prophet in every manner that is permissible in Shari'ah. In addition, because the verse is Mutlaq (Unspecified) we also get to know that there is no specific or particular way described in respecting the

1 Chapter 26, Ruku 9

2 Al-Shifa Vol. 2, P. 28

Prophets. Thus, we should respect him in every way permissible. However to call the Noble Prophet as "God" or as a "Son of God" or to give him the characteristics of Allah are all Kufr and that person becomes an infidel and comes out of the boundaries of Islam. Similarly, as mentioned earlier, one is not allowed to prostrate in front of him, as it is Haram and forbidden in this Shari'ah.

Point

In the above verse, Imaan has been mentioned first ["In order that you (O people!) May believe in Allah and his Apostle"] then the respect of the Prophet is mentioned ("and may assist him, and honour and respect him heart and soul") and then the command of worship ("And that you may sanctify and glorify Allah morning and evening"). We get an image that without Imaan the respect of the Prophet ﷺ is useless and without the respect of the Blessed Messenger ﷺ, all our worships, like Salaah, Zakaah, Sawm, Hajj and the rest are invalid and unaccepted.

In another place Allah, Ta'ala says:

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"And who so respects the Signs of Allah, then this respect is because of the piety in their hearts." ¹

The summary of this ayah is that people, who have fear of Allah in their hearts, are the ones who will respect the

signs of Allah. The signs here mean the signs of the religion of Allah, Islam. ¹

Moreover, the Prophet ﷺ is the greatest and the most supreme sign of the religion of Allah thus he should be respected the most. The verse also indicates indirectly that those who deny respecting the Prophet ﷺ, even though they look like good practising Muslims, their hearts are barren and empty from the fear of Allah!

It is in the Qur'an:

ذَلِكَ وَمَنْ يُعِظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

“And who so respects the Sanctities of Allah, it will be better for him with his Lord.” ²

The sanctities are those things, which are honoured, and respected in the court of Allah and of course, the Prophet ﷺ is the most respected in the court of Allah. Thus, those who respect the Messenger of Allah ﷺ then they are not 'infidels' or 'polytheists' but actually they will receive great rewards from Allah.

In another verse of the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

1 Tafsir-e-Jalalain, p.23

2 chapter 17 Ruku' 11

“O you who believe! Be not forward before Allah and His Messenger, and fear Allah. Surely, Allah is the All-Hearing, and All-Knowing. O you who believe! Do not raise your voices above the voice of the Holy Prophet, and speak not loudly to him as you speak loudly to one another lest your deeds are washed away (because of disrespect) while you are unaware”.¹

Allah Ta'ala has shown us through this verse the different ways of respecting the Prophet ﷺ (the respect that is compulsory upon the Muslims). From those ways, three are mentioned in the verse; not to exceed the Prophet ﷺ by any action, not to raise one's voice above his blessed voice and not to talk loudly at his presence as people do when talking to each other. 'However, if you go against these commands and instead of respecting the Prophet ﷺ you disrespect him, then O Muslims! All your deeds will be washed away unknowingly and you will keep thinking that you are still a practising Muslim!'

Point

The verses in which Allah Ta'ala has informed us to respect the noble Prophet ﷺ, He addressed the people as “O people of faith!”, because only the people of faith will respect the Prophet ﷺ. Therefore, it is worthier to address to them the ways of respecting the Prophet ﷺ and those who are disbelievers; it is useless to address them as they are not going to respect the Messenger ﷺ anyway! It is like teaching the non-Muslims how to pray Salaah despite they do not even believe in Salaah!

In another place, Allah Ta'ala says:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

“Treat not calling of the Messenger among yourselves in the same way as you call one another.”¹

The respect of the Prophet ﷺ that is being taught here is that, “Do not call the Prophet ﷺ in the way you call each other.”

Hadrat Abu Muhammad Makki Maliki writes: “Don't call the Prophet ﷺ with his name like you do to each other, but respect him by calling him as “Ya NabiAllah” (O Allah's Apostle/Messenger) or in any other way he pleases.”²

JANNATI KAUN?

The great Imam Hadrat Shahabuddin Khafaji Rahmatullahi Ta'ala alaihi writes:

“What ever causes the disrespect of the Prophet ﷺ; Allah Ta'ala has forbidden it and has informed us to respect His Messenger”³

It is mentioned in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

“O you who believe! Do not say ‘Ra'ina’ (listen to us) to our Messenger, but say ‘Unthurna’ (look upon us) and

1 Chapter 18 Ruku' 15

2 Al-Shifa Vol. 2 P. 28

3 Naseem Al-Riyad, Vol. 3 p. 386

listen attentively, and for the disbelievers is a painful torment".¹

Whenever the Prophet ﷺ spoke and if the companions did not grasp the blessed words then they would come nearer to him and would say "Ra'ina Ya Rasoolallah!", "O Messenger! Please show us a favour" (by repeating to us as to what you have just mentioned).

The word "Ra'ina" was a swear word in Hebrew and the Jews would use this word to dishonour the Prophet ﷺ. As a result, Allah Ta'ala stopped the Muslims saying "Ra'ina" and ordered them to say "Unthurna" instead. Even though their intentions, in using the word 'Ra'ina' to the Prophet ﷺ was correct, they were still refrained from that word as the Jews used it as a swear word.

JANNATI KAUN?

Hadrat Qadi Iyaad alaihi rahmah states: "The companions were stopped using the word to the Prophet ﷺ due to his respect and dignity."²

To stand up for respect is from the lowest level of respect and is also very common practice amongst the people, but there are some people who disallow this level of respect when it is for the Prophet ﷺ. The companions of the Prophet used to stay at the blessed court of the Prophet ﷺ. They knew the Islamic law (Shari'ah) thoroughly, knew what was Halal and what was Haram and yet they respected the Prophet ﷺ in such a manner

1 Chapter 1 Ruku' 13

2 Al-Shifa Vol. 2 p. 29

that is not possible to find any such people in this day and age who loved and respected the Prophet as they did.

It is in a Hadith that before Hadrat Urwah bin Mas'ud accepted Islam he went to talk to the Prophet ﷺ about the treaty at Hudaibah. He described the respect of the companions had for the Holy Prophet ﷺ that he saw there. He addressed the Kuffar when he came back to Mecca and said:

“By the Name of Allah! I have been to the courts of many kings. I have been to Kaysar, Kisra and Najashi, but by Allah! I have seen many people respecting their kings, but I have not seen any one respect their king like the people of Muhammad ﷺ respect him. Whenever he spat, his people would rush to try to let the blessed saliva fall upon their palms. They would then rub their hands over their faces and their bodies. In addition, whenever he ordered something to be done, they would do it immediately. Whenever he made ablution, they would charge and rush to collect that water as if they are fighting for it, and would not let a single drop fall onto ground. They would then rub their hands onto their faces and bodies. They would sit silently, and if they wanted to talk, they would talk very quietly. They would not stare at his face when he spoke”.¹

From this Hadith we get to understand that the Companions, who are the shining stars of guidance, tried their utmost to respect the Prophet ﷺ. Up to the extent,

¹ Bukhari Sharif Vol.1 p. 379

that they would not even allow his holy saliva fall onto the ground, but instead they would make it fall on to their palms and would then rub them onto their faces and bodies and to receive the water used in ablution, they would rush as if they are fighting for it! SubhanAllah!

It is a shame to see that those who are not willing to stand up for the Prophet ﷺ in respect, they are the ones who call themselves as followers of the Holy Companions and claim to be the true Muslims!

From the Hadith, every action of the Companions has been described as honour and respect, which confirms our saying earlier, that every action or saying that reveals someone's /something's eminence and greatness is respect.

It is in Bukhari and in Muslim Sharif, that Hadrat Abu Huzaifa ؓ has stated: "I saw the Noble Prophet ﷺ in Makka at a place called Abtah inside a green tent. Hadrat Bilal was collecting the water used by Prophet in his ablution, in a container made out of animal skin. I then saw that people were running towards him and managed to get some of that water. They would then massage that blessed water all over their bodies. If someone did not get the chance to have the blessed water, he would get the wetness from other people and then he would rub his hands over his face and body. ¹

We see the extent of love they had for the Prophet ﷺ. They would run and try to be amongst the very first people to receive the blessed water and if someone did

¹ Bukhari, Muslim, Mishkat p.74

not get the chance then they would get the wetness from those who were blessed by this water.

It is in another Hadith, that one slave removed some of the blood of the Messenger (bloodletting). He then went out and drank all of it.

On this, the Prophet ﷺ said to him: "Go! You are freed from the fire of hell!"¹

The blood of an animal is Haram and especially the blood of the humans. However, this was something special about the Noble Prophet ﷺ, that to drink his blessed blood is not Haram but instead it is a rewarding act and means of gaining blessings. Thus, the Prophet ﷺ did not show his anger to the slave, but instead he gave him the glad tidings that he is saved from the fire of hell! SubhanAllah!

JANNATI KAUN?

Hadrat Asma Bint Umais, the wife of Hadrat Abu Bakr Siddique ؓ states: "The Prophet ﷺ was receiving the divine revelation whilst his blessed head was on the lap of Hadrat Ali ؓ. Hadrat Ali did not get the chance to pray his Asar Salaah and the sun had set. The Prophet ﷺ woke up and asked "O Ali! Have you not prayed your Asar Salah?" He answered "No! O Messenger!" The Prophet ﷺ made du'a, "Ya Allah! Ali was in Your and Your Messenger's obedience (that is why he missed his Salaah). O Allah! Bring back the sun for him (So that he can pray his Salaah)."

Asma Bint Umais ؓ then carries on saying: "I saw the sun set, and then I saw (after the Prophet ﷺ made the Du'a) that the sun came back up and its brightness spread all over the mountains and on the ground".¹ This incident took place at a place called 'Sahba' near Khaibar.

From this Hadith we gain the understanding that Hadrat Ali (May Allah be pleased with him) sacrificed his prayer just because he was in obedience of the Prophet ﷺ. Therefore, in the eyes of the devout Muslims, love and respect of the Noble Messenger comes first, then the worship of Allah. Meaning the respect and the love for the Prophet is the Pillar for one's Imaan (Faith). Furthermore, this respect for the Messenger comes before any other compulsory (Fard) action of Islam.

Hadrat Umar Faruq ؓ reports from Hadrat Abu Bakr Siddique (May Allah be pleased with them):

"When he (Hadrat Abu Bakr Siddique) reached the Cave of 'Thaur' with the Messenger of Allah ﷺ, he said to the Prophet: "I swear by Allah that you will not enter before I enter, so that if there is something that will harm you then I would suffer and not you".

He then entered that cave and cleaned it. There were some holes in the cave so he ripped his shirt into small pieces and filled them with his shirt. However, there were two holes left, so he covered them with his two heels. He then called the Prophet ﷺ. The Noble Prophet

ﷺ entered the cave, placed blessed head on the lap of Hadrat Abu Bakr Siddique, and went to sleep.

The Prophet ﷺ was sleeping when a snake bit the heel of Sayyiduna Hadrat Abu Bakr Siddique, but he never moved and stayed still for a very long time. Due to the pain, tears began to flow, which fell upon the blessed face of the Prophet ﷺ. The Prophet woke up and asked, "What has happened?" He replied, "Ya RasoolAllah! May my parents be sacrificed upon you! I have been bitten by a snake". The Prophet peace be upon him placed his blessed saliva on the wounded foot. Immediately he was relieved from the pains. But at the later stages of his life the same suffering came back which was the cause of his death". (Thus, gaining the status of a 'Shaheed').¹

Hadrat Abu Bakr's journey of five kilometres on the night of Hijrah (Migration), with the Messenger of Allah ﷺ; to climb the mount 'Thaur', approximately 5000ft high; making sure that the cave is safe enough before the Prophet entered; his cleaning of the cave; to rip his clothes to fill the holes so that no reptile can come out and harm the Prophet; placing his two heels on the two holes until up to the extent that the snake wound his foot and then making sure that the Prophet does not wake up. All these actions were done only because of the love and the respect he had for the Prophet ﷺ. All these aspects of respect are more than merely standing up. This has also proven that if standing up for respect was shirk and Kufr, then Hadrat Abu Bakr Siddique's actions should indeed

¹ Mishkat Sharif P.556

be classed as shirk and Kufr. Na'uthu Billah, May Allah protect us from the Shaitan. Ameen!

Hadrat Abu Hurairah ؓ narrates that the Prophet ﷺ appointed Hadrat Usama as the commander of the Muslim's army. He then sent the army towards Shaam (Syria). They did not even reach 'Zi Khasab' that they received the news of the demise of the Prophet ﷺ. Hearing this news, some of the individuals around Medina became Murtad (came out of the folds of Islam). The companions of the Prophet insisted Hadrat Abu Bakr Siddique to bring back the army. He refused and answered them by saying:

"I swear by Allah! If the pure wives of the Prophet ﷺ were being dragged by their blessed feet, I would still not bring the army which Allah and His beloved Rasool ﷺ sent!"¹

This is also respect of the Noble Messenger ﷺ. Despite being forced, the beloved companion of the Prophet, Hadrat Abu Bakr Siddique ؓ did not call back the army that was sent by the Prophet ﷺ.

Hadrat Usama bin Shareek ؓ states: "I came to the Prophet ﷺ and saw the Companions (May Allah be pleased with them all). They were sat in front of the Beloved Messenger ﷺ as if birds were sitting on their heads"²

1 Tarikh al-Khulafa P.51

2 Al-Shifa Vol. 2 P.31

To sit in front of the Prophet ﷺ in silence to such an extent that it seems as if the birds are sat on the heads is a mark of respect. It is for this reason that this Hadith has been written under the chapter of 'Respect of the Prophet ﷺ' in the book Al-Shifa.

Hadrat Anas ؓ has stated: "I once saw the Prophet ﷺ, and a person was shaving his blessed head. The companions around him were vigilant not to let a single hair fall onto the ground." (Muslim Sharif Vol.2, P.256). This is also a sign of respect for the Messenger of Allah ﷺ.

Hadrat Qadi Iyaad alaihi rahmah has written: "The companions respected the Prophet ﷺ (in many ways). When the Kuffar gave permission to Hadrat Uthman Ghani ؓ to do the Tawaaf of Ka'ba-he was already in Makka after he was sent from Hudaibiah concerning a treaty with the Meccans-he refused to perform the Tawaaf saying 'I will not perform my Tawaf unless my beloved Messenger performs his first.'" ¹

Hadrat Mugairah bin Shu'bah ؓ has stated in a Hadith: "The Companions of the Prophet ﷺ used to knock on the door of the Messenger of Allah, using their finger nails." ²

1 Al-Shifa Vol. 2 p.31

2 Al-Shifa Vol. 2 p.32

In addition, Hadrat Mullah Ali Qari Rahmatullahi Ta'ala alaihi, in the commentary of this Hadith, wrote the following:

"Due to the respect of the Prophet ﷺ, the companions used to knock on the doors very quietly and gently, using their finger nails." ¹

It is not necessary that the person respected should always be present

Some people may argue that because the Prophet ﷺ was present in front of the companions they respected him greatly. If we had the opportunity to be present in front of the Messenger of Allah ﷺ, we would have respected him, but if we do not see him then whom shall we respect?



The very simple answer to this argument is that it is not always required that the person respected should always be there when he is being respected. It is in Bukhari and Muslim Sharif that Hadrat Abu Ayyub Ansari ؓ states that the Prophet ﷺ has said: "When ever you go to the lavatory (toilet) then never turn your face or your back towards the Qibla." ²

Hadrat Mullah Ali Qari Rahmatullahi Ta'ala 'alaih has written: "To avoid facing the Qiblah or turning backs towards it indicates its importance and its respect." ³

1 Naseem Al-Riyad Vol. 3 p. 395

2 Mishkat p.421

3 Mirqat Vol.1 p.283

See! The person relieving himself in the toilet, cannot see the Ka'ba in front of him, still he has been ordered not to face the Ka'ba because of its respect. Not to respect the Ka'ba, even if one cannot see the Holy Ka'ba, is still Haram according Hadrat Imam Abu Hanifa Rahmatullahi Ta'ala alaihi. ¹

It is in Bukhari and Muslim Sharif that Hadrat Abu Hurairah ؓ states that the Prophet ﷺ has said: "When you pray Namaz, you should not spit in front". ²

Hadrat Mullah Ali Qari Rahmatullahi Ta'ala 'Alaih has concluded:

"The prohibition of spitting towards the Qiblah was to illustrate to us the respect of the Holy Ka'ba." ³

It is understood from this Hadith, that even if a person is living thousands of miles away from the Holy Ka'ba, nevertheless he is still not allowed to spit towards the Qiblah/Ka'ba.

It is in Abu Daud that the companion of the Prophet ﷺ, Hadrat Sa'ib bin Khallad ؓ has narrated: "A person was leading Salaah to a group of Muslims, he spat toward the Qiblah and the Prophet (peace be upon him) saw him. When they finished their Salaah, the Prophet ﷺ informed the group of Muslims not to pray Salaah behind him. The same person wanted to lead the Salaah again

1 Ashatul-Lam'aat Vol.1 p. 198

2 Mishakat P.69

3 Mirqat, Vol.1 p..455

but the people prevented him to do so and told him what the Prophet ﷺ had said to them. He went to the Messenger ﷺ and asked about it. The Prophet replied, "Yes it was me who prohibited them from praying Salaah behind you."

Hadrat Sa'ib (narrator of this Hadith) then writes, "I think he (The Prophet ﷺ) then said to the person "You have disturbed me and Allah." ¹

Therefore, from these Ahadith we realise that the person or an object respected does not always have to be present in front of our eyes. We also get to perceive and understand that the person who does not respect the Holy Ka'ba cannot be an Imam. Thus, what about that person who, let alone respecting, stops others respecting the Ka'ba of the Ka'ba, the greatest Prophet of Allah ﷺ? Without a doubt, he should not be made the Imam of the Prayers, as he has indeed disturbed Allah and His Prophet ﷺ.

Allah Ta'ala says in the Qur'an:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

"Surely those who annoy Allah and His Messenger- Allah has cursed them in this world as well as in the Hereafter,

and He has kept prepared for them a humiliating torment".¹

Respect of the things associated to the Holy Prophet ﷺ

The things which are somehow connected, linked or associated to the Holy Prophet ﷺ should also be regarded as sacred and must be respected. As their respect is actually the respect of our Prophet (Peace be upon him).

Hadrat Qadi Iyaad alaihi Rahmah states, "It is part of the respect of the Messenger ﷺ that you respect things that were around him. This includes things that were linked or attached to the Prophet ﷺ, the places he went to in the two sacred cities of Makka and Madina. The places he stayed in, all those things that were touched by the Prophet ﷺ and everything, which is called by his name, should be regarded as sacred and must be respected."²

That is why the companions, Taba'een, Tab-e-Taba'een and all the Scholars (Radiallaho Ta'ala alayhim Ajmaeen) respected the things that were associated to the Prophet ﷺ at all times. To prove this some events are mentioned below:

- Hadrat Ibn-e-Sirrin ؓ states, "I informed Hadrat Ubaidah ؓ that I had some of the blessed hairs of the Messenger of Allah ﷺ which were given to me by Hadrat Anas ؓ. After hearing this he said, "It is

1 Chapter 22 Ruku' 4

2 Al-Shifa Vol. 2 P. 44

more beloved to me to receive a single hair of the Prophet ﷺ than everything in this world.”¹

- Hadrat Safiya ؓ states, “The hair of Hadrat Abu Mahzura ؓ (who was one of the Mua’zzin of the Noble Prophet) was always tied up. If he would untie his hair they would touch the ground. Someone asked, “Why don’t you cut your hair?” He replied, “I cannot cut my hair as the Prophet (Peace be upon him) has touched them”.²
- Hadrat A’asim Ahwal ؓ says, “I once saw a bowl of the Messenger of Allah ﷺ, it was kept by Hadrat Anas ؓ. It was very beautiful, made out of the ‘Shamshad’ wood. It broke so Hadrat Anas ؓ fixed it by placing a silver wire. Hadrat Anas reports that ‘I have given water many times in this bowl to the Prophet’.

Hadrat Ibn Al-sireen says that there was an iron piece in the middle. Hadrat Anas wanted to change that round iron into gold or silver, so Hadrat Talha ؓ said to him ‘Never attempt to change the thing that was made by the beloved Messenger ﷺ’. After hearing this Hadrat Anas left it as it was.”³

This plate was so valuable that Hadrat Nazar Bin Anas ؓ bought it for 800,000 Dirhams!

1 Bukhari Sharif Vol. 1 p.29

2 Al-Shifa Vol.2 p.44

3 Bukhari Sharif vol. 2 p. 842

- Hadrat Sahal bin Sa'ad ؓ says, "Once a woman asked the Holy Prophet ﷺ, 'O Messenger of Allah! I have made this cloak with my own hands. I have made it for you to wear'. Prophet ﷺ accepted it. He wore it as a kilt. One of the Companions asked the Prophet ﷺ, 'O Messenger! Please can you give this cloak to me'? He replied 'sure, InshaAllah'. After the meeting was over, he (Peace be upon him) went away and came back and gave the cloak to the companion. People said, "You did not do well. You asked the Prophet for the cloak whilst you knew that he needed it". He replied, "I swear by the name of Allah, I asked for it so that I can use it as my Kaffan (cloth to wrap the deceased person)". The cloak did become part of his Kaffan. ¹
- Once the Prophet ﷺ went to a place called 'Saqiyyah Bani Sauda' with his companions. He asked Hadrat Sahal bin Sa'ad ؓ to give him some water to drink. Hadrat Sahal brought a bowl of water and the Prophet ﷺ with his companions drank the water. Hadrat Abu Hazim ؓ narrates, "Hadrat Sahal brought that bowl to us and we drank from it. Later Hadrat Umar bin Abdul Aziz took that bowl from Hadrat Sahal and kept it for himself." ²
- Hadrat As'ad Bin Zarara ؓ gave the Prophet ﷺ a table as a gift which had legs made out of the Sagun

¹ Bukhari Sharif vol. 2 p.865

² Bukhari Vol.2 P.842

(type of Arabian wood). The Prophet ﷺ used to rest on it. When he passed away, he was laid upon this blessed table. Hadrat Abu Bakr Siddique ؓ and Hadrat Umar Faruq were also laid on this table after they passed away; Hadrat Ayisha ؓ kept that table to herself until Hadrat Abdullah bin Is'haq bought its wood for 4000 Dinars. ¹

- Hadrat Abu Bakr bin Anbari states that Hadrat Mu'awiya ؓ wanted the cloak that was given to Hadrat Ka'ab ؓ by the Messenger ﷺ for 10000 Dinars when he read a poem (Qasidah Banat Sa'ad). However, Hadrat Ka'ab ؓ refused saying, "how can I give that cloak away which was given to me by the Holy Prophet?" Later after Hadrat Ka'ab left this world, Hadrat Mu'awiya bought the blessed cloak from the family of Hadrat Ka'ab for 20,000 Dinars! ²
- Hadrat Mullah Ali Qari Rehmatullahi alaihi writes. "Hadrat Amir Mu'awiya ؓ had in his possession the blessed long kilt (Lungi), cloak and the Holy shirt of the Prophet as well as the blessed hair and nails of the Messenger ﷺ. At the time of his death, he advised his people: "For my Kaffan, I should be clothed with the shirt of the Prophet ﷺ and I should be wrapped in his blessed garment. I must be worn his 'lungi' and place the blessed hair and the blessed nails on my mouth, neck and on those areas of my body which I used for Sijda (prostration). Then bury

1 Ibn Ammad, Zurqani, Vol.3 p.382

2 Sharh Qasidah bant Sa'ad Li Ibn Hisham, Seerat Al-Rasool Al-'Arabi P. 680

me leaving me under the grace and mercies of Allah.”¹

- Hadrat Qadi Iyaad alaihi rahmah writes in his renowned book, Al-Shifa “Hadrat Ibn-e-Umar ؓ used to go to the Mimbar (lectern) of the Holy Prophet ﷺ and would kiss the place where the Messenger of Allah used to sit, he would then wipe his hands over his face”.²
- Hadrat Qadi Iyaad further writes: “Hadrat Imam Malik ؓ would never ride on any type of transportation in the blessed city of Medina. He would say, “I feel ashamed in front of Allah that I ride on the animals on that ground in which my Beloved ﷺ is resting”.³
- Hadrat Samhudi writes about the teacher of Hadrat Imam Malik, Hadrat Yahya bin Sa’eed ؓ, “Whenever he intended to go Iraq he would first go to the lectern of the Messenger ﷺ, he would then kiss it thereafter making Du’a for a safe journey.”⁴
- Hadrat Abu Fadl Joari Rahmatullahi ‘Alaihi once intended to go to the blessed city of Medina. When he reached at the border of the great city, he climbed down from his transport and started to recite,

Nazalnā ‘An Alakwāri Namshi Karāmatan

1 Mirqat; sharh Mishkat Vol. 5 P.638

2 Al-Shifa Vol.2 P.44

3 Al-Shifa Vol.2 P.44

4 Wafa-ul-Wafa Vol. 2 P. 442

Meaning: We have climbed down from the transport and for his respect; we are walking on our feet.

We are going to him who is so beloved; and to approach him on transport is a sign of disrespect".¹

- Hadrat Isma'il Rahmatullahi 'alaihi writes, "The name of Iyaad's son was 'Muhammad'. Once the king ordered, "Ask the son of Iyaad to prepare water (for ablution) for me". Iyaad asked him in a surprised manner, "What has my son done wrong that you are not calling him by his name?" The king replied "(He has not done anything wrong, but) I was not in the state of Wudhu, thus I felt ashamed calling out his name, Mohammad (which is the name of Prophet ﷺ) without being in the state of Wudhu".²

From all these accounts, we get to perceive that the Companions, Taba'een, Tab-e-Taba'een and the rest of the scholars respected the things and items that were associated with the Messenger ﷺ despite that object having a very little connection. Let us consider, if standing up for respect was polytheism (shirk) then these great people would not have had respected the things mentioned above, as all these aspects of respects are of high excellence compared to just standing up.

1 Al-Shifa Vol. 2 P. 45

2 Tafseer Rooh Al-Bayan: Vol. 7 P. 185)

Respect of the Ahadith of the Beloved Prophet ﷺ

The renowned scholars of Islam respected the Ahadith extremely, among those scholars, Imam Bukhari Rehmatullahi alaihi comes first in the list.

- a) Hadrat Muhammad bin Yusuf Alaihi Rahmah writes:
“Imam Bukhari has said, “Before writing every Hadith I would have a bath and then used to recite two Rak’aats.”¹

We are well aware that Imam Bukhari Rehmatullahi alaihi is he who knew 600,000 Ahadith by heart; whose knowledge, wisdom, character and piety were known all around the world. Due to the respect of the Hadith, he would first perform Ghusl and perform two Rak’at Salaah then he would sit down to write the Hadith. This is the respect of the Hadith, which is actually the respect of the Beloved Messenger ﷺ

Therefore, the question which is being asked as to where is the verse or the Hadith to prove the permissibility of standing up for respect, has been answered by the act of Imam Bukhari. There is no verse in the Qur’an nor a Hadith that clearly shows the method of respecting the Hadith, but this was the love of Imam Bukhari. For that reason, it has been proven that there is no need for a confirmation in order to respect someone. Anything that expresses

¹ Muqaddima Fath-ul-Bari p.5

the respect of the Prophet ﷺ is permitted and acceptable.

- b) Hadrat Mus'ab Rehmatullahi alaihi writes: "Due to the respect of the Ahadith of the Messenger ﷺ, Hadrat Malik Bin Anas ؓ would not narrate the Ahadith without wudu".¹
- c) Hadrat Mutraf ؓ narrates that whenever people would approach Hadrat Imam Malik ؓ, he would inform his servant to ask the people if they have come to ask about Hadith or about Jurisprudence (Islamic ruling).

If they replied jurisprudence then the Imam would come out of his room and answer their questions.

JANNATI KAUN?

If they came to know about certain Ahadith, then he would perform Ghusl, wear clean clothes, put some scent on and then he would narrate the Hadith with sincere humbleness. He would narrate the Ahadith on a small bench. When he was asked about all this, he answered:

"I like to respect the Ahadith of the Messenger ﷺ in this manner."²

- d) Hadrat Ibn-e-Mahdi ؓ narrates, "I was once walking with Imam Malik towards 'Aqeeq'. I posed a question to him concerning a particular Hadith.

1 Al-Shifa Vol. 2 p.35

2 Al-Shifa Vol. 2 p.36

Imam Malik was very much disturbed by this and said, 'I did not know that I would be asked about the Hadith of the Beloved Prophet whilst I am walking.'"¹

- e) Hazrat Imam Malik was once walking when Hisham Bin Gazi asked him a question about a Hadith. He thus whipped Hisham 20 times then having pity on him narrated 20 different Ahadith.

Hisham then said, "If only he would whip me more, so that I could have been blessed with (hearing) many more Ahadith."²

- f) Hadrat Abdullah Bin Mubarak ؓ narrates: "I was with Hadrat Imam Malik ؓ when he was giving a sermon on Ahadith. Whilst he was narrating the Ahadith a scorpion came and bit him 16 times, as a result his face turned very pale. Yet he did not stop narrating the Hadith. When he finished and people went away, I went up to him and asked, 'I saw something very unusual'. He answered, 'I had patience (respect) for the Hadith of my Beloved Messenger ﷺ'.³

- g) Imam Malik has written that once a person came to Hadrat Sa'eed Bin Musayyab ؓ while he was lying down. The person asked him about a certain Hadith.

1 Al-Shifa vol.2 p.36

2 Al-Shifa Vol. 2 p. 37

3 Al-Shifa Vol. 2 p.36

Immediately he stood up and narrated the Hadith. The person said, "I did not intend to trouble you". He answered, "I do not like the fact that I narrate the Hadith whilst I am lying down".¹

Hadrat Imam Mussayb and Imam Malik, who were the great scholars amongst the great Tabi'een, proved by their sayings and actions that the respect of the Prophet ﷺ is not only what Allah orders or which is stated in the Hadith, but anything that denotes the respect of the Prophet ﷺ is acceptable and approved in Islam. This is because they knew that the verse "*Wa Tu'azziruhu Wa tu'aqqiruhu*" (And respect him and follow him) has not specified the method of expressing love and respect. To conclude this chapter, it can be said that the 'evidence', which Imam Bukhari, Imam Sa'eed bin Al-Mussayab and Imam Malik used to prove their sayings and actions, is the same evidence to prove that to stand up for respect is permissible.

The Respect of the Family of the Beloved Prophet ﷺ

Another way by which we can express our love for the Messenger ﷺ is to honour and respect the descendants/family of the Prophet ﷺ. It is for this reason that the companions, scholars and all those who respected the Beloved Messenger of Allah ﷺ, showed respect for the family of the Prophet ﷺ, as shown in the examples below:

1. Allama Ibn-e-Hajar Asqalani ؒ writes that Hadrat Imam Husain ؒ once said: "When I was young, I went to Hadrat Umar Faruq ؒ whilst he was giving a sermon. I climbed the Mimbar (Pulpit) and said to him 'Get off from my father's Mimbar and go to your father's Mimbar!' Hadrat Umar Faruq Azam ؒ replied, 'My father does not possess one!' He then took me and sat me besides him. I was playing with the stones that were lying around. After the sermon, he took me to my house, and said 'How nice it feels when you turn up again and again'.¹
2. Hadrat Sa'eed Bin Abaan Qurashi narrates that Hadrat Abdullah Bin Hasan bin Hasan ؒ came to the Caliph of the time, Hadrat Umar Bin 'Abd-ul-Aziz ؒ. The Caliph stood up, made him sit at a high place and respected him very much.

When Hadrat Abdullah Bin Hasan bin Hasan went away, the students of the caliph asked the reason for

¹ Ashraful-ul-Mu'abbad P. 93

showing so much respect to a young child. He replied: "The Prophet ﷺ has said: 'Fatima is from me.' Therefore if Hadrat Fatima ؑ was present then surely she would have been very pleased by the way I treated her child." ¹

3. Hadrat Sheikh 'Adwi in his book Mashariq-ul-Anwar writes that there was a Sayyid who passed away in the city of 'Balkh'. He left behind his wife and two daughters. The wife went to Samarqand, took her daughters to the local Masjid then went to the chief of the town and informed him about her situation. Despite being a Muslim, he did not care about her and asked her for some verification that she was the wife of a Sayyid. Hearing this she was very saddened and thus went to the guard of the town. Even though he was a non-Muslim, he respected her and the daughters very much. Due to this respect, he and his family were blessed with Imaan.

In the same night, the Prophet ﷺ came to the dream of the chief and turned his face away. He came into guard's dream and showed him the palaces of paradise. The Prophet pointed towards the palace and said: "This Palace is for you and your family. You all are amongst the people of the Paradise". ²

4. Hadrat Abu Muhammad Farsi Rehmatullahi alaihi narrates: "I used to have some hatred in my heart for those Sayyeds who were not practising the Sunnats.

1 Ashraful-ul-Mu'abbad p. 93

2 Ashraful-ul-Mu'abbad p. 97

Once I went to sleep in front of the holy shrine of the Prophet ﷺ in Madina-tul-Munawwarah and the Prophet ﷺ came into my dreams and asked 'What's wrong with you? It seems as if you have some hatred against my children'.

I told him, 'O Prophet! I have some hatred for them. May Allah Forbid! I do not like their actions, which are against your Sunnah. Prophet ﷺ replied: "Isn't it a law that a disobedient child is still related to his lineage (Nasab)? I answered "Yes, Ya RasoolAllah!"

He ﷺ asked, "Aren't they (disobedient) children of mine?"

I woke up and my heart changed. When ever I met the Sayyids I would respect them whole heartedly".¹

It is a well-known fact that just the way Qasam (oath) has a meaning depending upon a certain society a person is in; similarly, an action or saying is also classed as respect if it is regarded as "respect" in a particular society or community. However, if the same manner of respect is classed as sacrilege in another community then the same action or will be "disrespect" in the second community, as we explain in the example below.

It is in the Holy Qur'an:

فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

¹ Ashraf ul Mu'abbad P.97

“Do not say to the parents ‘Uf’ (said at the time of stress to the parents) and do not criticise them, but call them with respect”.¹

Hadrat Imam Qadi Abu Zaid Rehmatullahi alaihi, under this ayah writes: “If the public (community) feels that saying ‘Uf’ is respect, then to say ‘Uf’ to the parents is not Haram in that particular community”.²

This means, even though the verse stops us to say ‘Uf’ it entirely depends upon the norms and practices of a certain society. Therefore, if they consider ‘Uf’ as a respectable word, then it is not Haram to use that word to the parents. If it is really used as respectable word in some community, then saying that word to ones parents will reward him!

JANNATI KAUN?

To elaborate more upon this, take an example of a Persian word ‘Mehtar’. In Persian language this word means a ‘Master’, whereas the same word in Urdu language has a completely different meaning; “Road sweeper”.

Similarly, the word ‘Makr’ in Urdu means ‘Deceiving’ whereas the same word is used in the Holy Quran in a respectable word:

وَاللَّهُ خَيْرَ الْمَاكِرِينَ [And Allah is best of all planners]³

1 chapter 15 Ruku’ 3

2 Usool Al-shashi under the chapter of Dalail Al-Nas P.31

3 Chapter 3/9 Ruku’ 13/18

It is stated in a Hadith that Hadrat Umar bin Shu'aib narrates from his father, and his father from his grandfather:

"I saw the Prophet ﷺ praying Salaah with and without having his blessed shoes on".¹

It is to be noted that the shoes of that time were very flexible that they could be bent when in Sijdah, prostration.

Hadrat Abu Sa'eed Khudri ؓ narrates that the Messenger ﷺ has said: "When you enter the Masjid check your shoes. If there is any dirt on them then one should clean them and pray Salaah with his shoes on".²

Hadrat Shaddad Bin Auws ؓ narrates: "The Messenger ﷺ has said: 'Go against the Jews! They worship whilst wearing their shoes on'.³

From these Ahadith we get to know that it is permissible for a person to go to the Masjid wearing his shoes, as the Prophet ﷺ prayed Salaah with his blessed shoes on. He ﷺ also ordered his beloved companions to do so. However, this tradition was that of the Arabs.

This is because they did not consider wearing the shoes in the Masjid as sacrilege. Therefore, we see the Arabs wearing shoes in the Masjid-ul-Haram, the greatest

1 Da'ud, Mishkat p. 73

2 Abu Da'ud, Mishkat p. 73

3 Abu Da'ud, Mishkat p. 73

Masjid in the Islamic world and the most respected Masjid; nevertheless, they do not think this as disrespect. However, in our practice and tradition if we do the same then this will be disrespect which in turn, will create Fitna (dispute) amongst the people!

A'la Hadrat Imam Ahmad Raza Khan Bareilvi رحمۃ اللہ علیہ writes: "Respect and disrespect depends on the general traditions of a society. It is therefore disrespect to wear shoes and to go to the Masjid. Imam Burhanud Deen the author of Al-Hidayah, writes in his book Al-Tajnees wa Al-Mazeed, Imam Zain Bin Nujeem writes in Bahr al-Ra'iq and it is in Fatawa Sirajiyah and Fatawa Alamghiri (Al-Hindiyyah) in its fifth volume p.122 in the chapter 'Kitab Al-Karahat': 'To go to the Masjid with the shoes on is Makrooh'. Today if someone goes to a king wearing shoes then this is disrespect then what about in Salaah. We are in the court of the king of all kings, Allah the Almighty!"¹

In the similar way, to clap hands for someone is respect in the Western Culture, but the same is regarded as disrespect in some parts of southern Asia!

Similarly in some schools the teacher goes from one student to the other. This is not the dignity of the teacher in some cultures, whereas it is a norm in some schools in other cultures.

Hence, respect and disrespect depends upon the community and its people, their culture and tradition.

¹ Fatawa Al-Razaviyyah Vol. 3 P. 275

As you have seen from the above examples how the same action carried out in two different cultures; one culture defines it as respect and the other as disrespect.¹

All the above examples clarify our previous point that to celebrate a person's birthday is his respect. Therefore to celebrate the birthday of the Prophet (Peace be upon him) in the blessed month of Rabi'ul Awwal, to bathe, to put on perfume, to wear new clothes, to rejoice, to decorate the Masjids and the houses, to put flags on the streets, to go on a march in honour for the Prophet ﷺ and to establish gatherings to remember the blessed birth and life of the Prophet (Peace be upon him) are all different ways of expressing one's love and respect for the arrival of the greatest Prophet of Allah ﷺ and thanking Allah for this greatest blessing. Moreover, respecting the Prophet ﷺ is verified by many Qur'anic verses, Prophetic sayings and by the writings of many great 'Ulema (Scholars). In addition, when the celebrations in honour for the Darul 'Uloom of Deoband, or of Nadwat al'Ulema is permissible then how come then rejoicing at the birthday of the Prophet ﷺ becomes impermissible?

We also get to know one rule that if there is a picture of the Holy Ka'ba or of the Masjid-ul-Nabawi on the Musallah (Prayer Mat) then this custom is respect as long as the picture is where the head is placed. However if the same picture is placed on the floor underneath our feet then this is regarded as sacrilege.

¹ For more information read Fath al-Qaueer Vol 3 P 193

As a result, if there is a picture of a living thing, like animals, birds or humans and is placed on the Musallah where we perform the Sujood or in front of the prayer then this is categorised as respect of the picture. Therefore, our Salaah becomes invalid (Makrooh-e-Tehrimi) and if the picture is under our feet then this does not invalidate the Salaah.

The Scholars and their views in standing up for respect ¹

The ayah in the Holy Qur'an "Wa Tu'azziruhu Wa tu'aqqiruhu" ("And respect him and follow him") points out that respect of Prophet Muhammad ﷺ is compulsory and necessary. This necessity has also been clarified by Hadrat Allama Qadi Iyaad alaihi Rahmah (as mentioned in previous pages).

In short, respect may be Fard (compulsory), Wajib (necessary), Sunnah, and Mustahab (desirable) and in some cases, Mubah (permissible) because obeying someone's order is his respect. Obeying the Messenger ﷺ is thus, sometimes, Fard, Wajib, sometimes Sunnah and Mustahab and permissible, like it has been mentioned in the books of jurisprudence

The companions, the great scholars of Islam and every individual tried their best expressing their love and respect of the Prophet ﷺ. Today the people of 'Love and respect' make an effort to respect the Prophet ﷺ in

¹ Please view appendix for further details

whatever form they can. However, there are some groups, whose beliefs are to degrade and lower the dignity of the Messenger ﷺ. They give the people of 'Love and respect' the Fatawa of infidelity and polytheism which cannot be found both in the Qur'an and the Sunnah.

But why cannot they ask the Qur'an or Bukhari Sharif as to where did Imam Bukhari learn that before writing a Hadith, he should perform Ghusl and then perform two Rak'aat Salaah. They only ask us as to where is the permissibility of standing up for respect. Despite the fact that Imam Bukhari's respect is nowhere to be found clearly in the Qur'an and in the Hadith, his respect is more glorious and exalted, compared to just standing up. We are being asked about standing up, why cannot they ask Imam Bukhari?!

JANNATI KAUN?

Many 'Ulema or scholars have indeed established that it is vital that one respects and have honour for the Prophet ﷺ. Here are some sayings of few of those eminent scholars whose sayings cannot be easily refused:

- a) Imam Taqiyyuddeen Subki, the great Imam, as written by Imam Isma'il Haqqi, stood up immediately in a great gathering after someone recited two verses of the poetry (ode) in honour of the Messenger, ﷺ and all the rest of the gathering stood up after him and they felt a pleasant feeling. ¹

¹ Tafsir Roohul Bayaan, V.9, P.56

- b) Aarif Billah, Hadrat Sayyid Bar Zunji Rehmatullahi alaihi writes: "Surely to stand up at the time of the recital of the Mawlid (Birth) of the Messenger ﷺ is permissible in the eyes of great scholars of religion.¹
- c) Alim-e-Kamil, Hadrat Uthman bin Hasan Dimyati Alaihi Rehmah wrote: "Surely it is permissible and Mustahab to stand up at the time of reciting the Mawlid (the blessed birth) of the Messenger (Peace be upon him). Moreover, to carry out this act is means of gaining great reward. This is the respect of that Beloved Prophet of Allah, who took us away from darkness and gave us the light of Imaan. It was because of him that Allah saved us from the fire of Hell and blessed us with the Ma'rifah (understanding) so that we can enter Paradise.

JANNATI KAUN?

Therefore to respect the Prophet ﷺ, is to run towards the happiness of Allah and is to honour the sanctities of Allah. As it is in the Qur'an:

ذَلِكَ وَمَنْ يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

'And who so respects the signs of Allah, then this respect is because of the piety in their hearts' (17:11)
and He also said:

ذَلِكَ وَمَنْ يُعْظِمَ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

‘And who so respects the Sanctities of Allah, it will be better for him with his Lord’’.¹

- d) Zain-ul-Haram Hadrat Sayyid Ahmad Zain Dahlan Makki Rehmatullahi alaihi quotes: “The remembrance of the blessed birth of the Prophet ﷺ is a sign of respect of the beloved Messenger of Allah ﷺ. To stand up, distribute food to the people who are present and to narrate to them about this great event and other good things is common amongst the Muslims.”²
- e) Siraj-ul-Ulema Hadrat Abdullah Siraj Makki ﷺ writes: “Standing up for respect has come down from generations continuously. The ‘Ulema and jurists have made it permissible; nobody argued against this therefore it has been considered as a Mustahab act. The Hadith of Sayyiduna Ibn-e-Mas’ood ﷺ is sufficient for us that “Any action, which is good in the eyes of the Muslims, is also good in the judgment of Allah.”³
- f) Hadrat Qadi Iyaad alaihi Rahmah states: “The respect of the Prophet (Peace be upon him) is necessary as it was in his worldly life. After his passing away, it is crucial that one adheres to respect at the time of his remembrance, or when his sayings and Seerah are being mentioned.”⁴

1 Ithbat-e-Qiyaam, Ba hawaal-e-Iqamat-ul-Qiyaamah, P.13

2 Al-Dur-ul-Sunniyah, P.15

3 Iqamat-ul-Qiyamah, P.17

4 Al-Shifa Vol. 2 p. 32

g) The leader of the 'opponents', Pir Al-Haaj Imdadullah Sahib Muhajir Makki ؒ writes: "It is my practice that I attend to the Mawlid gatherings thinking it as means of gaining blessing, I hold these gatherings every year and find peace and harmony when I stand up (for respect).¹

It is ironic that the Sheikh and the spiritual leader says that standing up brings him delight but his followers say that to do so is shirk and infidelity!

Those against the concept of standing up call it as a Bid'ah (innovation) supporting their claim using the Hadith of the Messenger ؐ "Every innovation is misleading"; therefore to stand up for respect is Bid'ah and misleading.

The answer to this objection is that the Hadith is 'Aam Makhsoos minhul Ba'd' (said in general terms but some have been specified). In other words, that even though the Prophet ؐ said "every", this is only referred to the bad innovations.

The good innovations are not related with this Hadith. For example, Allah Ta'ala says:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ

“And when they (Kuffar) forgot the guidance they were given, so we opened to them all the doors”.¹

This is also ‘Aam Makhsoos minhul Ba’d’. Which might suggest that all types of doors were opened for them; however, the doors of mercies were not opened to them.

And for example,

وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

“She (Bilqees) was given everything”²

There is also some exception, as she was not given the throne of Hadrat Suleiman ﷺ.

Hence, in the Hadith only the bad innovations are referred to as misleading and not the good innovations. This saying can also be given more weight by another Hadith of the Messenger ﷺ, narrated by Hadrat Jarir ؓ that the Prophet ﷺ has said: “Whosoever introduces (innovates) a good thing in the religion, for him is reward of introducing the act and the reward of all those who act upon that good thing, without any reduction in the reward.

In addition, whosoever introduces a bad thing in the religion then the person will be sinful by introducing the bad thing and he will also get the sins of those people

1 Chapter 7; Ruku’ 11

2 Chapter 19 Ruku’ 17

who act upon that thing without any reduction in their sins.”¹

This Hadith illustrates to us that there is not only one type of innovation but there are good ones too. Thus, the great commentators have classed Bid'ah into five categories, Bid'at-e-Muharrama (the forbidden), Bid'at-e-Makroah (the disliked), Bidat-e-waajibah (the necessary), Bid'at-e-mustabbah (the desirable) and Bid'at-e-Mubah (the permissible). For more explanation please read '*Mirqat Sharh-e-Mishkat, V.1 P.179*', '*Ashi'at-ul-Lam'aat, V.1, P.128*' or '*Anwar-ul-Hadith, P.106*'.

The standards of the good and the bad Bid'ah is that which Imam Shafa'ee  has described: "If anything new which has been introduced into the religion, is against the Qur'an, the Ahadith, the teachings of the companions and the consensus, then it is misleading and forbidden. In addition, if a good thing has been introduced into the religion and is not contradicting the teachings of Islam, then it is not a misleading thing."²

Sheikh Abd-ul-Haqq Muhaddith-e-Dehlvi Bukhari  wrote: "The innovation which are parallel to the foundations of the Sunnah of the Prophet and has been analogised then it is called Bid'at-e-Hasana (a good innovation) and the innovation which is against the Sunnah is Bid'at-e-Dalalah (a misleading innovation)."³

1 Mishkat Sharif, p. 33

2 Mirqat Sharh-e-Mishkat, V.1, p.179

3 Ash'at-ul-Lam'aat, V1, P.135

We ask all those who are not ready to agree with the fact that there are two types of Bid'ah, are they more knowledgeable than Imam Shafa'ee and Sheikh Abd-ul-Haqq? As in their views there are two types of Bid'ah (innovations) and to refuse this is going against the Hadith of Muslim Sharif, in which the two types of 'Bid'ah' has been illustrated clearly. May Allah forbid!

If they still do not agree with what we have said, then they have to class everything that has been innovated after the Prophet ﷺ as Haram and misleading. For instance, the compilation of the Holy Qur'an into 30 Parts and placing A'eraab (diacritical marks), the compilation of the Ahadith into a book form, and to categorize each Hadith into different categories. Also the four schools of thought, to learn the Usool (foundations) of jurisprudence, Tafsir and Hadith. Similarly, the four Tariqah, their Wazaa'if etc. In their verdicts all this should be Haram and misleading, as these are the things that were brought into religion after the Messenger ﷺ!

Imam Nawawi رحمه الله has said: "Lexically all the things that were not present in the past are identified as Bid'ah. The technical meaning of Bid'ah in the Shari'ah is all those things which were not present at the time of the Messenger ﷺ. ¹

The beliefs of those who oppose the respect of the Beloved Messenger ﷺ are very confusing. They will

¹ Mirqat Sharh-e-Mishkat, V.1, p.179

allow other Bid'ah like those, which we have mentioned before, and when it comes to respect of the Prophet, they entitle it as Haram and a 'bad innovation'!

May Allah subhanahu wa Ta'ala give them a good understanding of the religion and fill their hearts with the love of His Beloved ﷺ. Ameen.

The other objection:

The other objection is that the companions did not respect the Messenger ﷺ by standing up, so is our love greater than the love of the companions? When the great lovers of the Prophet ﷺ, the companions never stood up for the Messenger ﷺ, then who are we to stand up for the Messenger ﷺ?

JANNATI KAUN?

This objection is very simple to answer. Allah Ta'ala said, "Wa Tu'azziruhu Wa tu'aqqiruhu", ("And respect him and follow him"). There is no restriction or any method prescribed to us to show us how to respect the Prophet ﷺ, therefore, the Muslims can respect the Rasool in anyway they can. The 'unperformed act' of the companions does not formulate the action to be impermissible. This is because, we agree on the fact that for the companions to have performed a specific action makes it a permissible act. However, not to have carried out an action does not mean it is an impermissible act in Shari'ah. There are countless things, which the companions did not perform that the Muslims all over the world perform, nevertheless it is allowed in Islam.

Hadrat Allama Qastalani ؒ wrote; "The performing of a deed (of a Sahabi) makes the deed permissible, however not performing an act doesn't mean it's forbidden".¹

Hadrat Shah Abd-ul-Aziz Sahib Muhaddith-e-Dehlvi ؒ has written: "'Not to perform' and 'not to allow' are two different things".²

We got to recognize, that if the companions did not perform the act that we perform does not mean it is Haram, or not allowed in Shari'ah. See, some companions wrote Ahadith down, but they did not do as Imam Bukhari did; having a bath and then to perform two Rak'aat Salaah. In a similar way the companions, whilst walking, sitting, standing, leaning, they would narrate the Ahadith to each other anywhere in any fashion, however Imam Malik, would get clean, put clean clothes on, wear perfume and then narrate the Ahadith. Thus, if an unperformed deed of the companions' means prohibition, then the actions of the two great Imams should also be classed as Haram and prohibited in the Shari'ah! In a similar manner, standing up, though the companions may not have done so, is not Haram in Islam

1 Mawahib-ul-Ladunya, P.49

2 Tahfa-e-Ithna Ashariyya, P.49

The third objection

It is narrated by Hadrat Abu Amama ؓ that the Prophet ﷺ has said: "You should not stand up like those foreigners who stand up for each other out of respect." ¹

In another Hadith, narrated by Hadrat Amir Mu'awiya ؓ that the Prophet ﷺ has said: "Those who feel good when people stand up before him should find his place in the hell." ²

Moreover, narrated by Hadrat Anas ؓ: "When the companions saw the Prophet ﷺ they would not stand up, as they knew that the Messenger ﷺ did not like it." ³

It seems that the Prophet ﷺ did not allow standing up for respect. Nevertheless, it is worth noting that the Beloved Prophet ﷺ did not prohibit all kinds of standing. He only prohibited the standing when the person wants people to stand up for him. That is why when Hadrat Sa'ad bin Mu'aaz ؓ came to the Prophet ﷺ he ordered his companions, "Stand up for your leader!"

Hadrat Imam Nawawi ؓ writes below this Hadith: "This Hadith shows the permissibility to stand up for those who are pious. The majority of the Ulema class the standing up for respect as Mustahab. Imam Qadi 'Iyaad

1 Mishkat Sharif, P.403

2 Mishkat Sharif, P. 403

3 Mishkat Sharif, p.403

has said that this standing is not prohibited. It is only forbidden when the person being stood for, likes people standing up for him. (Imam Nawawi says) I say that to stand up to welcome eminent people is Mustahab, there are Ahadith to prove it, but there is no Hadith prohibiting this. ¹

Hadrat Sheikh Abd-ul-Haqq Muhaddith-e-Dehlvi ؒ has said: "To stand up is not disliked, but to appoint people to stand up is disliked. If the person does not like that people stand up for him, then it is not Makrooh to stand up for him." Hadrat Qadi 'Iyaad ؒ narrates that standing up is only prohibited for that person who wants people to stand up for him and that people remain stood up in front of him even after he sits." ²

It is reported in a Hadith that when the Tawba (forgiveness) of Hadrat Ka'ab bin Malik was accepted he came towards the Messenger ﷺ. He says, "Then Hadrat Talha bin Ubaidullah stood up and ran towards me. He shook my hands and praised me. ³

Beneath this Hadith, Imam Nawawi writes that, "It has been verified and proven from this Hadith, that to shake the hands of the person who arrives, to stand up for him and to run towards him, are all acts which are Mustahab." ⁴

1 Muslim Sharif with Nawawi, Vol. 2, P.95

2 Ash'at-ul-lam'at, Vol. 4, P.28

3 Muslim Sharif, Vol. 2, P. 262

4 Muslim Sharif with Nawawi, Vol. 2, P.262

Hadrat Sheikh Abd-ul-Haqq Muhaddith-e-Dehlvi رحمۃ اللہ علیہ writes under the Hadith of Hadrat Amir Mu'awiya رضی اللہ عنہ, which people use, to claim that standing up is not permissible out of respect: "From this Hadith we get to figure out that standing up is only detested when the person who is respected likes or wills to be respected in this manner. If it is not so, then it is allowed." ¹

Sheikh Alla'uddeen Muhammad bin Ali Haskafi رحمۃ اللہ علیہ writes: "To stand up for the arrival of a person is not only permissible, but also Mustahab, as it is Mustahab for the one who recites the Qur'an to stand up for an 'Alim (scholar)." ²

Hadrat Allama Ibn-e-Abidin رحمۃ اللہ علیہ Shami then further writes: "It is not prohibited for those who are reciting the Holy Qur'an to stand up for someone, if he is worthy to be respected." ³

Hadrat Sheikh Abd-ul-Haqq Muhaddith-e-Dehlvi Bukhari رحمۃ اللہ علیہ has written; "Mutalib-ul-Mu'mineen extracts from Quniyya that a person who is sitting down is allowed to stand up for those who arrive, it is not Makrooh." ⁴

1 Ash'at-ul-Lamaat, Vol. 4, P.29

2 Durr-e-Mukhtar with Shami, V.5, P.246

3 Radd-ul-Muhtar, Vol. 5, P.246

4 Ash'at-ul-Lam'aat, Vol. 4, P.28

Appendix

Anwār-e-Ahmadi.

Author

Shaikh-ul-Islām Hadrat 'Allāma Anwārullah
Rehmatullāhi 'Alaihi

Commentary

Hadrat 'Allāma 'Arshad Al-Qādiri Rehmatullāhi 'Alaihi

Standing due to respect

(Evidences from the Ahadith)

Hadith 1:



Hadrat Abu Sa'eed Khudri RadiAllaho 'Anhu narrates that when the tribe of Madina, Banu Quraiza made Hadrat Sa'ad RadiAllaho 'Anhu their judge, the Prophet called him. He was still coming on his horse when the Prophet ordered the Ansār (People of Madina), "Stand up for your leader".¹

This Hadith clearly illustrates that one is allowed to stand up to respect a person. People argue that the reason the Prophet asked them to stand up was to help Hadrat Sa'ad come down his conveyance. The author answered this by saying that the words ("your leader") of the Prophet are clear that he meant to stand up for Hadrat Sa'ad's respect.

¹ Bukhari Sharif

Hadith 2

Once Prophet ﷺ was in the Masjid and his foster father (the husband of Hadrat Halimā) entered the Masjid. The Prophet placed one side of his cloak on the floor and honoured him to sit on it, then Hadrat Halimā came and so Prophet ﷺ placed the other side of his cloak and honoured her to sit on it. Later on the Prophet's foster brother came. The beloved Prophet ﷺ stood up for him and made him sit in front of him. ¹

The people argue on this Hadith saying that the Prophet stood up to give space to his foster brother, because if it was out of respect then the Prophet should have stood up for his foster parents. The author answered this question by saying that firstly, the Hadith does not illustrate to us that Prophet ﷺ did not stand up for his foster parents. Secondly, that placing his cloak on the floor is enough for their respect. Thirdly, the words of the Hadith are "Qāma Fa'ajlasa Baina Yadaihi" (He stood up and made him sit in front on him). If he would have stood up to give him some space then the words should have been on the lines, "He stood up and made him sit at his place". Fourthly, it would have been enough to move towards one side to give some space, but he stood up, for his respect.

Hadith 3

On the day when Makka was conquered, the son of Abu Jahal, Hadrat Akrama (who was not yet a Muslim at that time) fled towards Yemen out of fear. It was thereafter that Allah blessed him with the blessing of Imaan. Then

¹ Abu Dā'ud

his wife took him to Makka and brought him to the presence of the Prophet. As soon as Prophet ﷺ saw him, he stood up in happiness and welcomed him.

Similarly, on the day when Khaibar was conquered, when Hadrat Ja'far Tayyār RadiAllaho 'Anhu came back from Abyssinia; the Prophet stood up for him and welcomed him and said, "I cannot describe how delighted I am by his arrival".

In addition, Hadrat 'Āi'sha RadiAllaho 'Anha has narrated one Hadith. She says, "When Hadrat Zaid bin Harithā RadiAllaho 'Anhuma came to Madina Munawwara after the Hijra, the beloved Prophet ﷺ was in my room. I saw that as soon as he saw Hadrat Zaid coming he stood up and embraced him".

All the above three Ahadith gives the support that the Prophet stood up himself to honour others. It is not only permissible to stand up but to do so is the Sunnah of the Beloved Prophet ﷺ.

Hadith 4

Hadrat Abu Hurairah RadiAllaho 'Anhu narrates that when we were conversing with the Prophet, and if the Prophet would go to his chamber after the conversation finished then we would remain stood up until he entered his chamber.¹

This Hadith proves that even the companions stood up for the Prophet

Hadith 5

Hadrat 'Āi'sha RadiAllaho anha narrates that whenever Hadrat Fatima RadiAllaho Anha came to the Prophet,

¹ Abu Dā'ud in his Sunan

the Prophet would stand up for her, kiss her forehead and holding her hand, he would make her sit at his place.¹

It is said about this Hadith that Prophet ﷺ only stood up due to insufficient space for Hadrat Fatima to sit. The author answered this doubt saying that to make space; one does not need to stand up; moving towards one side is enough. If the Prophet did stand up to give her some space, then it would mean that the Prophet made her sit at his place and he went outside. However, this cannot be found in any Hadith.

At this point, the author narrates from Hakim "To stand up due to respect is permissible, like the standing of the Ansār for Sa'ad and the standing of Talha for Ka'ab (RadiAllaho 'Anhum Ajma'een)"

Hadith 6

JANNATI KAUN?

Hadrat 'Āi'sha RadiAllaho anha narrates that Hadrat Fatima RadiAllaho 'Anha resembles the Prophet the most; in standing, sitting, talking, walking and in her general day-to-day activities. Whenever the Prophet went to her house, she would stand up, kiss his hand and would give her place for him to sit.²

This Hadith does not reflect that she only stood up once or twice, but actually, it was her custom, she did this throughout her life. It is also worth noting that if standing up for respect was not permissible, then the

1 Abu Dā'ud, Tirmidhi and Hakim

2 Abu Dā'ud

Prophet would have stopped her, which he didn't, then what right do the people of this day and age have to stop us from standing up when we give salaam to the Prophet?

Hadith 7

Hadrat Abu Amamā RadiAllaho 'Anhu narrates that one day the Beloved Prophet ﷺ once the Prophet said; "Everyone should stand up for his brother, except the Banu Hāshim".¹

This Hadith shows the permissibility, actually the Istihbab (desirability) of standing up for respect.

'Allama Ibn-e-Hajar in his Fatawa Hadithiyah writes if there is a possibility that havoc will be caused if one doesn't stand up, then it is Wajib upon him to stand up.

Hadith 8

Hadrat Abu Sa'eed Khudri RadiAllaho 'Anhu narrates that the Prophet has said: "Whenever one should see a funeral, he should stand up".²

In another Hadith the words are, "You should stand up whenever you see a funeral, and remain stood up till the funeral is led away or is placed on the ground".³

These two Ahādith draws attention towards standing up for the funeral.

1 Tabrāni, Khateeb Baghdādi, Kanzul 'Ammāl

2 Bukhari, Muslim, Imam Ahmad, Nisa'i and Abu Dā'ud.

3 Bukhari, Muslim, Imam Ahmad, Nisa'i, Tirmidhi and Abu Dā'ud.

Hadith 9

Hadrat Sahl Ibn Hunaif and Hadrat Sa'ad ibn Qaid RadiAllaho 'Anhuma narrate that: "once we were sat at a place called Qadsiya. As soon as we saw a funeral brought by some people, we stood up. Some said that it was the funeral of a Non-believer. We told them that once a funeral of a Jew went pass the Prophet stood up. We told him that he was a Jew; the Prophet replied saying "isn't he a person?".¹

Ibn Temiyya has also mentioned this Hadith in his book, Muntaqi al-Akhyār.

Hadith 10

Hadrat Abu Musa Ash'ari RadiAllaho 'Anhu narrates that the Prophet has said, "When a funeral goes pass, one should stand up. This standing up is for those Angels who are with the funeral."

This Hadith illustrates clearly that the standing up is for the respect of the Angels. Also we get to know that one doesn't need to see the person who is being honoured and respected. It is possible to stand up for him even if he is not visible. This is also one of the answers, to those who ask us, as to why we stand up during Salat-e-Salaam when we do not see the Prophet.

This Hadith also denotes the reason as to why we need to stand up when a funeral is going by, which is a clarification of the previous Hadith.

¹ Bukhari, Muslim, Imam Ahmad.

After writing the proofs and evidences, the author writes: "All this proves the permissibility of standing up out of respect. It cannot be said now that giving salaam to the Prophet, in standing position is similar to worshiping Allah, (which is shirk and not permissible). Actually, when it becomes necessary to stand up for funeral then it should be extremely necessary to stand up for the Prophet" (P. 78)

Narrated by Raeesut-Taba'een Sayyiduna Saeed Ibn-e-Mussayib ؓ who states: "Not a single day or night passes by without the deeds of the Ummati being presented in front of Sayyiduna Rasoolallah ﷺ. Therefore, the glorious Prophet ﷺ recognises his followers in two ways, firstly by their 'Alamat (signs) and secondly, by their A'amaal (Deeds)

We make Du'a that this work and effort is accepted in the court of Allah Subhanahu Wa Ta'ala and His Beloved Messenger ﷺ.

May Allah make this a means of our forgiveness and forgiveness of all the Muslims. May He also make it a means of our salvation in this world and the world hereafter... Ameen.

*Wa SallAllahu Tabaraka wa Ta'ala wa Sallama `Ala Sayyidina
Muhammadin wa `Ala A'alihi wa As'haabihi wa Azwaajihi
wa Dhurriyyatihi wa Ahli-Baytihi wa Ulama-e-Millatihi, wa
Awliya-e-Ummatihi Ajma'een.
Birahmatika Ya Arhamar-Rahimeen.*